



# BULLETIN

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## *Table of Contents*

The Parish Minister and Theological Education By Harland G. Lewis	3
Religious Education as I See It By Edna M. Baxter	22
The Public Images of Protestant Churches By George Dugan	35
A View from the Stacks By Elizabeth De W. Root	39
Elmer J. Cook By Elizabeth De W. Root	51



## FOREWORD

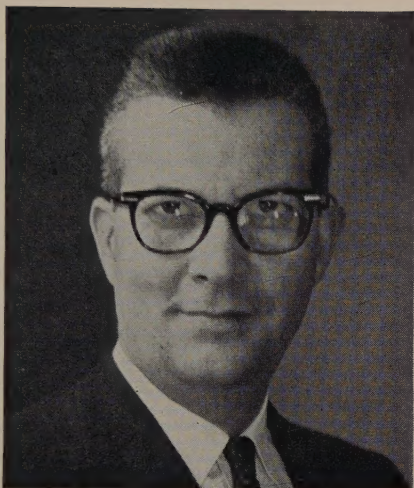
In this issue of the *Bulletin* we bring together three papers which, though prepared for separate occasions, have bearing on the problem of the Church, its ministry, and its self-image. The first of these, by the Rev. Harland Lewis, was read to the Foundation Faculty at Senexet House in September, 1959. Professor Baxter's article is based upon an address she gave at the Alumni Banquet of the School of Religious Education in May, 1959. Mr. Dugan's address was delivered at the Church Public Relations Institute held at the Foundation in September, 1959.

Miss Root's interesting reminiscences are taken from a more extensive presentation which she made to the Faculty in May, 1959, on the occasion of her retirement as Archivist of the Library.





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## THE PARISH MINISTRY AND THEOLOGICAL EDUCATION

*By* HARLAND G. LEWIS

My assignment was phrased thus by President Gettemy, "It is my hope that you will address yourself to the question as to the vocation of the parish minister in the American church today, and the implication of this for his academic preparation." This is one of those blessed texts which crawls up on your desk and meekly separates itself into three parts: 1. The vocation of the parish minister. 2. The American church today. 3. The implication of all this for the parish minister's seminary education.

When the assignment came to me I laid it aside, with the resolve that I would do no more reading in the voluminous literature which flowers around the current discussion of the ambiguity and tension in the minister's role today. This resolve was designed to spare you a watered down view of things you have already read. Whatever value this comment of mine may have is due solely to the fact that I am a working parson, committed to the parish ministry, serving a local church, and involved daily in the work-a-day tasks of my calling.

But I am only one local parson, and so you must make certain

mental adjustments regarding me, much as an Electronic Computer must have certain elements of the situation fed into it so that it can compensate and adjust to the problem at hand. As I proceed you will want to remember some things which shape and color my outlook. I am a product of the liberal 20's and 30's. I have gone through the chastening experience of the past two decades, and I bear the marks of it. I am not an unrepentant and unreconstructed liberal, on one hand, but I am not one who has grown up totally within the new theological awakening, on the other. I remember the excitement of the New Deal, the fabulous 'hundred days', the broad lines of the depression, the social passion as well as breadth of concern which was characteristic of the *best* of liberalism. I have had experience in business and social work; in teaching, both in secular school and theological seminary; and I am pastor of a medium sized church on the edge of Hartford which is having difficulties in growing from its village past into its inevitable metropolitan future. I have served a small village church, a downtown city church, a college church, and now this—a suburban church, of a peculiar kind. I accepted the call to this ministry, because it seemed to me a ministry to a situation characteristic of the American Church today. So in this sense I am myself struggling with the role of the Church and the ministry in the society and culture of America today. The only point in going off on this siding for a moment is to give you a chance to understand my stance as I approach this assignment.

### *A Threat in the Parish Ministry*

As I said, I am much involved in a local situation, an almost too local situation, in fact. This is one threat in a parish ministry. It becomes parochial, in wrong ways. And yet I do see the sun gleaming on the far peaks of what I was taught, and do still deeply feel the parish ministry to be, the vocation to which I was called. I was ordained to an holy office, and find myself, as Sittler puts it, managing an office. When I opened my mail recently, I found, amidst the trash mail which afflicts us all, a letter addressed to "The Minister of the First Church of Christ, Congregational, Farmington, Connecticut." I opened it up, and the letter inside began, "Dear Business Executive." It went on, "This is the age of the manager, with unprecedented opportunity for ambitious, middle management men. Dun's Review increases your management skills and multiplies your chances of getting ahead faster."

You can see what someone thinks is the role of the minister in



the American church of today. "Middle management." All this is well recorded and discussed these days. The tensions and ambiguities which drain energy and distort vision and becloud decision, and which above all, erode the parson's heart and soul, you understand but too well already. I engage in no breast beating or hair tearing over this. In fact the very self-consciousness of today's ministers, the way the parson goes around telling others "how busy I am," is a symptom of some deep sense of guilt, of some deep need for expiation or rationalization or self delusion or self excusing. The unhealthy preoccupation with the minister's task on the part of so many ministers surely must be one clue we need keep in mind, as we examine his vocation today.

### *A Principle of Integration Needed*

Let me state my general thesis baldly now so that if you have other things to think about you can go ahead on your own. My whole point, in short, will be that a principle of integration is needed in the minister's sense of vocation in the American church of today. My contention is that this principle is not organizational or managerial, which is the dominant focus of much contemporary institutional life, and a function of growing importance in our American society and industry, and hence always a tempting focus to the church as institution.

No, the integrating principle must be theological. There must be organizational structure which reflects the integrity and activity of God, not the diversity and chaos of society. To seek a central focus through organizational unification or managerial efficiency is an impossible and frustrating task. There is no final unity in this direction. And if something called "unity" be found or sought, it will be rather mere tidiness or orderliness, and not the unity of the Gospel, a unity which is never to be found in creation, but only in the Creator.

When I say theological integrity and unity, I must make clear that I do not mean mere academic theologizing, the sort of thing that might center around courses in history of doctrine, the great creeds, and the like. I mean theology in the sense that a man is driven by his encounter with the activity of God to work out what this means. And where does theological integrity come from? In part, at least, and in large part, I say, from the kind of seminary education a parson has had. From these three years must come a kind of basic thrust which never leaves his ministry, a core of discipline which enables him to find a focal point in whatever circumstance he works.

The seminary must fit a man with a pair of theological spectacles through which he looks at his task and its components, structure, and stresses.

Now it must be said at once that the vocation of the parish parson is, in one sense at least, no different than it has ever been. Here I use the word "vocation" to refer to the office, the ministry itself. This office is related to, energized by, responsible to, judged by, the same Holy Truth as always. I should say that central to the understanding of the vocation of the parish parson must be a deep sense of evangelical succession, to use a phrase I remember from Forsyth. This is to be distinguished from apostolic or canonical succession. Apostolic succession recognizes the church as in a sense the custodian of the mechanical linkage through which authority is conserved, conveyed, and applied. In this view the ministry is today the residuary legatee of Apostolic authority, a prolongation into today of authority based and real in another age. Is ours not rather an evangelical succession, perhaps a functional succession, in which the Apostolic authority resides in the Scriptures, in the Word itself? The Word claims and calls men to witness to it, in preaching, sacrament, and witness. The church seals and signs and recognizes the role, guards it, honors it. But the church cannot relegate the evangelical function to one among its members. Authority does not reside in one person, no matter how ceremonially and historically proper his genealogical connection through the church. Apostolic authority cannot be inherited as money can, and there is no human legal definition which can convey or assign it. The church recognizes an office and a function, and sets apart from among its own one to fulfill it, and only as one among many, and not as one from many, or one for many.

### *The Vital Vocation of the Ministry*

So the vocation of the ministry is first an utterance of God's saving Word, the proclaiming of His holy acts, or it is nothing. I will not assume this to be generally understood in consideration of the ministry, though I wish I could. Christ came, ministered, died, rose again, lives—and on this sequence of events is hung the story of man's life and hope. By it is effected his salvation, in it is the basis of true community. The vocation of the ministry is no different than it has ever been; the points of its eternal reference remain unchanged. We make God in Christ savingly known, loved, and served, in the church. You can say this any way you want to, but it is either compellingly true, or it is irrelevant. There is no middle ground. And



somewhere in his experience and education the minister must be grasped by this, and must in utter seriousness trace the ways that others have worked this out for themselves, and must work out its implications for himself and his ministry.

We begin to touch the seminary when we see that the minister must be brought to see, in his academic theological, Biblical, and historical introduction to the Christian faith and the life of the church (which is what seminary education ought to be) that unless his ministry opens God's saving and holy purpose to men, and unless they are drawn into it both to be judged and redeemed, he has failed. And it is often the fact that the parish minister in America today knows just enough to know that he is failing to do this, but not enough to know how to look at the situation. For want of theological orientation and vision, he is thrust into strange methods and activities which do not square with his vocation. His frustration is enhanced; he is subject to destructive pressure; he is vulnerable.

### *Ambiguity of the Minister's Role*

Now, though I do not want to echo everyone who has commented on the current ambiguities in the role of the minister, I do want to insist that the contemporary context of the church, and the contemporary church itself, highlight and intensify the ambiguity in the minister's role.

Is it not clear, for example, that the role itself is ambiguous, if that is the word, at best? The duties of priest and prophet rest uneasily in one person. The necessity of standing over, and yet standing in, the church and the world, is never a peaceful or static posture. The whole uneasiness and dynamism of the Christian faith itself, the in-but-not-of-the-world nature of it, the incarnation itself, prevent the ministry from being a flat, simple, clear-cut role.

But in addition to this basic fact, current pressures and circumstances, it seem to me, enhance this. It is more confusing and less clear today. I have never been a minister in any other time but this, and hence I can't make comparison with other ages. Certainly Richard Baxter speaks to my condition, notwithstanding the entirely different context in which he wrote of the Reformed pastor's ministry.

Without attempting a complete catalog, I would like to suggest some of the factors which contribute to what may be the more unique and contemporary confusions in the minister's role today. With what peculiar temptations and tensions is the role, within which the minister exercises his vocation, beset in our time?

Would it be fair to say, to begin, that the dominant temptation and tendency to today's parson would be to pick up the task by one of two major handles, and that the most tempting one is the wrong one? He will be either technique-oriented, or theologically-oriented, as I have suggested already. But when I use the word "theological" here, I use it in a much more narrow and abstract sense than I have heretofore. He may have a tendency to regard the study of theology as having been one of his academic disciplines, to be studied and read and discussed and preached, and perhaps he will regard this as the realm of his professional competence, the area in which he is the "expert." Average lay comment will encourage this view. It will be theology for its own sake, as intellectual exercise; a pet kept alive in a cage, so to speak, to be exhibited now and then to admiring but kept-at-a-distance people, who will see no relationship between the ministerial preoccupation and their own lives. It is almost the Protestant counterpart of Roman reverence for the unintelligible Latin of the priest. These are the men who will engage in theological debate at meetings, read widely, ask minute questions at ecclesiastical councils, and the rest. This is theologizing, playing a game, for the sheer zest and pleasure of it. Theology: one course among many in the seminary; one kind of reading among others in the study; a kind of professional consideration, somehow unrelated to what the minister does—either deliberately so, or by default for lack of a real and vital theology.

The other handle the parson may grasp is the handle of method and management. Succumbing to the temper of the time and the expectation of his people, he will sharpen his skills at organization, at public relations, at executive functioning. He will bend himself to the ordering of the organization, the patterning of its life. He will take pleasure in activity, in efficiency, and in seeing things go well. And this is pleasurable.

Now neither of these alternatives needs elaboration in this company, and the inadequacy of these handles is readily apparent to us. The point is that too many of our colleagues fall into one category or the other, though these may be merely two sides of the same category. I may have made an artificial distinction. It does seem to me that I can discern these two types, however. More ministers than ought, find that their day to day duties require manipulative skills, and they grow in this direction mainly. And while the recent theological renaissance has produced a heightened awareness in this realm, it has nevertheless produced too many who play at theology and use the

proper words, but who use them as playing blocks for themselves. One even senses in some ordination papers a slightly cynical feeling that if theology can be understood by people there must be something wrong with it.

### *The Theological Approach to the Ministry*

Now if theology really be the queen of the sciences, in the fullest sense, it has a greater meaning and role than this. A truly theological approach to the parish ministry will begin from within and work out; a methodological, or falsely theological approach, will begin at the edges and work in.

It is my contention that the lad out of seminary, and indeed the man out for many years, is not well fitted often to make the decision thrust upon him as to how he shall approach his task. There is a massive onslaught on him from the first to do things. A man moves into a situation with certain built-in expectations. They often surprise him. His local church exists in society and a culture which at this moment puts high value and priority upon activity, upon organization, upon results. He stands more vulnerable and open to the inflow of the world's expectation of him in his role as minister, than does the world stand waiting and open to what the church has to say or do which will shape it. Some of you have seen the reversing falls in New Brunswick, and know that at certain times there is a vast invasion of tide from the sea which sweeps up the river like a wall into the land. The whole direction of the flow of the river is reversed for a while. At other times the river flows down from the heights into the sea, as it is meant to flow. At the moment the tides are set so that the world floods in upon the church, in America at least. And the minister steps into a church with a complex of duties implicit in the executive-secretarial function. The image of executive, of the director, of the one who orders, is the reigning image of our time. It flows in upon the minister from the patterns of industry, of business, of welfare organizations, from everywhere. And to a large degree, I suspect, the seminary graduate and often the older man is defenseless against this invasion, because he has no solid, organic, basic theological context in which he works, makes his decisions, through which he sees himself and his vocation.

### *The Pressures on the Minister*

In other words, the vocation of the minister in America today is largely determined from the outside in, and not from the inside out.



The pressures upon the minister are to be active in his community, to attend meetings, to carry on a kind of religious public relations program in and for the church. He must put out his church calendar and newsletter, guide the successful financial program, see that the budget is underwritten. He must guide the church's inflow of new members. You can fill in all the other things yourselves with perfect adequacy. But these are the tasks and chores which thrust themselves in upon the minister today from the outside. Their forces and demands shape him. His meetings, his deadlines, his need to show results, the need to grow, and all the rest of his church program become to him chores, bothersome compulsory duties thrust upon him by the mechanism of the institution itself.

Perhaps this can be seen more clearly when one thinks for a moment of the Christian church and ministry in some radically different set of demands, in another context than our own. By imagining a church and a ministry in Russia, for example; or in Iraq or Pakistan or South Africa, or among aboriginal Australians. One could not carry into East Harlem, for example, an image of the New England Church on the Green, and set to work to actualize it. A shattered, crowded, confused community exerts an entirely different set of expectations on the church; a different pattern of identification with the people is needed. I came to Connecticut from a ministry within a college community. The kind of ministry, priorities, values needed there were different, the structure of church life different, my work different, than in suburban Hartford. Indeed, moving out of the present, one can use the historical method to see where in history the church has been distorted and shaped in certain contexts. The perspective of distance can help us to see this; where has the church been thin and vague, where has it been parasitic, where has it been vigorous and effective? By doing this, one can stand above one's own time a bit and see more clearly the pressures which American life and culture at this moment in history exert upon us, and what distortions it effects upon the church and its ministry.

### *What is the Church?*

Related to all this is the view, strong among us, that the sum total of things done by and in a church is the church. This kind of worldly measure hangs, we have said, over the parson's head. Ours is a "doing" age and we are a "doing" people, we Americans. I suspect that an infinitely wearing thing on the average parish minister in America today is the endlessness of his task. The will-o-the-wisp

of always and endlessly having to do more, often without sense of accomplishment; frequently activities not germane to his vocation, empties and frustrates the parish minister. Where there is not basic theological insight, integrity, and guide-lines, such a minister is led farther and farther afield, one easy step after another. He builds up a mounting burden of things to be done, lists, which cut into and supersede the things he really would be doing. And the reality and vitality of the church often remain as far distant as ever. In this he is denied deep satisfaction; and in this I suppose he comes to the trial and torment which besets so many parsons today.

Now the vocation of the parish ministry is threatened not so much by lack of skills, I say, as by lack of theological maturity and insight. When a task is approached and understood from the method and technique end, and a man devotes himself to the acquisition and cultivation of the skills of manipulation and organization, he can be a happy success, if his conscience does not bother him. But if he is haunted by a sense of the lack of correlation between what he does and what he believes, by the elusive inaccessibility of real joy, he will be under increasing strain. This is the focal point of stress in the role of the minister in America today. It is destructive when a man's whole work pulls him one way, and his faith and conviction pull another, and there is no creative context in which they are held together.

### *The Temptation of Superficiality*

A temptation arising out of preoccupation with this situation is an overemphasis on diagnosis and description in the academic sense. True vision on the part of the parson arises not primarily out of the sociological or anthropological or historical perspective. Some of the keenest comments on American culture today, arising out of a kind of wedding of depth psychology and depth sociology, are infecting the church with their temper. Here is a temptation which is subtly luring in today's pastoral role. But my point is that this is a poor substitute for theological insight. Superficial diagnosis is often the extent of our ministry. Analysis of suburbia, for instance, even in the Christian church, has tended to ape the clever, sometimes cynical, detached comment of the contemporary social anthropologist. And it is easy to sound clever, to interweave one's talk with the knowing words about status symbols, organization man, grey flannel suits, family centeredness, togetherness, high-tailed fins, the fetish of the front lawn, and all the rest. But this kind of superficial descriptive-

ness is often mistaken for genuine insight among us; and we gain a feeling of superiority from our glibness with it.

Now this abnormal emphasis on diagnosis and techniques are built upon sand. Unless there is a thorough grasp of the real nature of man in the deepest Biblical sense, and unless the minister can read revelation rightly from Bible and doctrine, it means little to be able to photograph suburbia. It is where the minister stands, the compassion with which he looks, the extent to which he enters in and becomes part of it, the burden of its sin and aimlessness and emptiness which he bears, that matters. Unlike the social scientist or executive secretary, he does not walk through the community and interview people and then go off to compose his report. He goes there to live, he loves the people, he is identified with them. It is his way also and the way out lies not in increased ability to understand and describe it. It lies in his capacity to love. He finds the key to his ministry in incarnation and atonement, rather than in sociology and psychology. His is an evangelical function, the proclamation of something which is real, devastatingly real; rather than the negative function of merely describing and proclaiming that which is wrong and unreal. The extent to which he can stand and live in this evangelical function, and gain strength and bearing from it, will determine his health in the ministry. The question of success, corrupted word, does not apply.

### *The Point of Conflict and Tension*

Another ambiguity in the role of the minister today is at the point of conflict and tension between the minister as an individual, and the ministry as the function of the church. The vocation of the ministry in America today, it seems to me, must be in a profound sense a ministry in the church, of the church, and through the church. Too much among us is the sense of the ministry as being from the church to the world, as though the church were a platform or podium from which the minister speaks to the world. Or, worse, it is seen by some that the ministry is localized in the minister, and that he speaks to the church, as an institution somehow dependent on him for existence, reproof, and guidance. And there are many in our churches, experienced in contemporary ways, the patterns of industry and business, who find the most relevant pattern for the ministry to be that of executive secretary. He is called, hired, to be the director, the administrator, and by their calling and his acceptance, the minister assumes upon himself the task of the ministry.



The fact also that the minister is often busy up to his eyebrows representing his church in its institutional dealings, promotes this image. He represents the church (or worse, religion) on the board of this and that. He serves on the board of other church agencies. There is, alas, in this kind of personal representation of the church a status which feeds the starved ego of the parson. In it all there is at work a subtle and powerful force to lead the minister to regard the church as platform or office desk or base from which he operates. This reinforces the individualistic tendencies in today's ministry. This narrows and inhibits the ministry. The parson feels himself to be a bottleneck: he is the one who speaks and acts for the church. Regarded as secretary, he is the one who makes church decisions. A kind of personality cult can grow up around him. People like a minister to be solo performer, to be religious for them. The evangelistic crusade organization of such men as Billy Graham is designed to highlight him, as an individual and a personality. The church, as church, is lacking in all this.

The point of stress here need not be labored. The ego-supporting tendencies of the wrong view of the ministry search out the lurking and all too-human pride hunger of the average parson. He is strongly urged in the direction of the individualistic, prima donna role. And yet he knows, and feels pulling on him, his role as one member of a ministry. He knows the call to lose himself; to know no one but Christ. He knows that it is the ministry of the whole church which speaks to the community and the world in fact, and not his own splendid virtuosity. Here is ambiguity and tension. It is the coming together of ministers all too conscious of their role as pastors of large churches, important churches, or their lowly place as pastors of small churches, country churches, which makes a ministers' meeting often a very sticky affair. That they meet as men in Christ, as only part of the ministry of the church, stationed in different places in the church, is rare, and happily nourishing when real.

### *The Ministry:—Vocation or Profession?*

Yet another ambiguity lies in the tension between the exercise of the ministry as a vocation, as opposed to its exercise as a profession. This is merely a different perspective upon the peculiar circumstances characteristic of today's approach to the ministry. Historically the word "profession" has had a noble meaning, as referring to the great learned professions of law, medicine, and theology. In these professions, there is a deep sense of dignity, tradition, responsibility and

honor. But the word profession has been cheapened a great deal, and has come now to be used of someone who is a "professional," as distinguished from an amateur. It means someone who does it for money. There is a faintly derogatory sound to this use of the word. On the other hand it means someone who is skilled. A real "pro" is someone really competent, who has bent energy and wisdom to a task. But this use of the word has proliferated out to cheapen the word by using it of such professions as engineering, repairing oil burners, beauty parlor operators, radio repairing, and all the rest. It has come to take on a meaning highly colored by our time, and refers to someone who devotes himself to a single function, some kind of mechanical skill, and who does it for a living. Now this word obviously has other roots, too. The "professing" Christian referred to the explicit and confessed Christian at one time; one willing and glad to witness and testify to his faith. Now it is not unusual at all to hear the ministry referred to as a profession in the demeaned sense of the word, as referring to a skilled occupation. I sat at a church supper once beside a man who asked, "What are you taught in theological seminary?" He went on to ask if ministers were given any practical professional training, as he put it, such as training in making a call, closing a visit to sign up a new member, the way a salesman is trained to clinch a sale. What about calling in the hospital, praying, and the rest? He went over what was evidently to him a list of a minister's professional skills, and wanted to know if we were taught how. Between the lines was the very thinly veiled implication that we were an ill-trained profession, who didn't know how to do our practical jobs in an efficient and successful way.

Well, the tension between this view of the ministry as profession, and the average parson's own inner view of his calling, is obvious. His is a summons, a vocation. His Biblical and New Testament studies lead him to a high view of his calling. He is in it because of conviction and commitment. How to communicate his calling through his duties, and preserve his vocational integrity in the midst of what is expected of him, becomes a continual problem.

I suspect that these ambiguities are as real in other places as here; the missionary is tempted to stay with his own kind rather than to move out; the teacher is tempted to stay within his own jargon where he feels secure; and the minister is constantly faced by the temptation opportunity to retreat into a narrowed, shallowed version of his role. The question is, where does he find the integrity, the maturity, the insight to take his stand and hold it, in this complex situation?

## *The Church:—Organization or Mission?*

Yet before we seek an answer to this question perhaps we ought to see a profound tension and ambiguity in the American church of today. This is the continual tension between the church as organization, or worse, as denominational institution, and the church as mission. Some resolve this tension by choosing one aspect or the other. Typical among the student in college and among seminarians is disdain for the church as organization, and a sense of fire for the church as mission. Among those who have gone somewhat further into the realities of human relationships and nature, there is often a tendency to work with the church too much as though it were merely an organization.

This tension is implicit and inescapable. One does not choose one alternative or the other: one lives with it, as responsibly as possible. But it is a sense of mission which must be primary. To the extent that we do have a sense of responsibility for the church as mission, then we accept the realities and complexities and wearing exigencies of the church as institution. But organization exists only for mission, and for no other purpose. When it begins to take on a life and objective of its own, and organization for the sake of structural and operational efficiency, and the rest, become uppermost, then the church is blasphemous and idolatrous. When denominational machinery and organization comes to be the channel through which human ambitions and pride act, this is worse still.

It is not in a constant uneasy balance here that the minister carries out his vocational call. He is apt to have been called and motivated and empowered by a deep sense of mission, and called to the church as mission. He goes into the church and is overcome by its organizational needs and demands. He is soon straddling a widening gap between these two things, and it is a strain to stay with both sides.

## *The Integrating Principle, Profoundly Theological*

Now my point has been all along that the integrating and resolving principle in all this tends easily to be organizational, but that it really must be profoundly theological. I hope you understand that now I am not using the word in the sense of academic theologizing. I use it, I say again, in the sense that the entire effort of man to understand himself and his life under God is theological enquiry. I use it in a specifically Christian sense, in that God's purpose is not fully known and his activity is incomplete unless it is known and understood in and through Christ.



A truly theological orientation on the part of the minister will know that the church truly exists when it is at worship, when the Word is read and spoken and heard, and where sacraments are offered and received. What happens in the transaction of worship is the determinative action and if there is anything to be organized, then it is the things that flow from this encounter in worship. For some people it will be a compelling need to study scripture and explore its depths and heights. For others it will be the need to move into theological explication of their faith. For others it will be the need to serve, to proclaim their faith in social and political arenas. For yet others it will be the need to explore and discipline the devotional life, to practice prayer, to develop an interior life. Yet others may well have the need to experience and nourish this encounter in Christian community with others, not in solemn and pious groupings, but in happy association with those whom they know to have the same implicit orientation and center to their life. How little there is of just this in most churches.

But the life and program of the church will flow forth from the moments when the church is most truly the church, when it is at worship, when it is attentive and listening, and seeking guidance and direction and judgment on its life.

This does not mean a radical revolution, an erasing of all parish activities, and a beginning again. This kind of reorientation of a church can take place quietly and imperceptibly, when the minister himself has the proper and unshakeable central theological focus. Education, for example, will be a function of the church, the church teaching, rather than a separate arm of the church, existing in competition or in tension with "the church." Missions, social action, service, fellowship, will all become channels flowing out from worship, rather than thresholds through which people are drawn to the church.

Unless the parish minister has received and experienced this kind of theological integrity and organic unity in his seminary years, and has learned to do all his thinking in this context, he is not apt to do it when he gets out to his task. Then he will become increasingly determined by what lies at the outer edges of his task, rather than by what lies at the center.

### *The Determinative Doctrines of Churchmanship*

This means that such doctrines as that of the incarnation and the atonement, instead of being intellectual occupations of the study, become the actually determinative doctrines of churchmanship. No man can properly submit himself to the drudgery and heartache of a parish

ministry, and the disappointments and frustrations of working in and through a church, without renewing himself again and again at the mystery of the incarnation, wherein God Himself assumed flesh which tired and was tempted, and accomplished His purposes not in spite of it but through it.

No parish minister can keep his proper perspective in his work if he does not come back to wonder again and again at the sheer and terrible fact of the atonement. If he is not humbled by the devastating cost of salvation, the burden of guilt and sin and death which God himself bore, and through which he offers to the most desperately needy center of our resistant life the joy and freedom of the Christian man, he cannot minister to the needy lives about him. No minister can ever feel that he can do it himself, or that he must do it himself, or be disheartened when he discovers again and again that he cannot do it himself, when he sees the amazing grace operative in both these acts of God, His becoming flesh and His overcoming of our sin and death.

How does a man keep his balance and his integrity and, indeed, his sanity, if these great acts of God are not more than merely intellectually apprehended theological statements, and are indeed the point in existence, in being, in God's reigning sovereignty and love, where he takes his stand. Breakdowns in the ministry are not due to overwork, or pressure, or anything else of the kind. They are due to lack of theological conviction; wherein a man has not been taught in a loving and faithful community to understand and expression his own faith, and to deepen and strengthen it. It is because the ministry has become a technique and not a vocation; and a man cannot straddle indefinitely a theology demanding things of him on one side, but kept separate from what people demand and expect of him in today's American church world, on the other.

This comment is not fabricated out of thin air but out of experience. My own theological education did not put theology at the center, nor was theology put to me in such a way that it could claim the center. It took many years before I righted myself in the work of the ministry, and found the theological key which put everything in its proper place and perspective.

### *The Dilemma of the Theological Seminary*

It is at this point that I move to our last consideration; to some consideration of the theological seminary, as being an institution not above the ambiguity which besets the American church today, and the role of the minister in it, but as being an institution totally involved

in the same context. In fact, it is not merely involved in the same situation. I would say, but it contributes to the tension and the ambiguity. And since the parish minister, for good or ill, bears the marks of his theological education with him into his ministry and through life, let us now look at his education and his school.

A theological seminary, it seems to me, never fully seems to decide what it is. Perhaps, in the nature of the case, it cannot. Talk to some people, and you will find it to be considered an institution of higher education, with prime emphasis upon the standards of intellectual performance. As a graduate school, it takes its curricular shape to a large extent with relation to its task of extending the undergraduate education of its students in the more specialized field of religion. The basic three component realms of theological education have always been Biblical studies, church history, and theology. The fundamental emphasis in a graduate school would be on the intellectual discipline in these realms, and the exploration of these areas as realms of human thought. They are subjects, in short. And in line with most institutions of higher learning, curricula in seminaries undergo change. A graduate of fifty years ago would hardly recognize a seminary curriculum of today, especially some of the more fragmented ones. Other subjects tucked around these core elements in the curriculum reflect the ebb and flow of contemporary fads, such as psychology, or literature, or Christian education, philosophy of religion, missions, hymnody, liturgics, or practices. An indication of the basic surrender of a seminary to contemporary pressures can usually be determined by inquiring to what extent its basic courses are overshadowed or outnumbered by secondary subjects. The graduate school orientation tends to follow the academic current as it flows. Faith and history, or faith and culture, for example, have been recent preoccupations. When the basic view is of the school as a graduate school of religion, then the more practical subjects tend to have a "second-class" status. They are the vocational courses, while serious intellectual work is done elsewhere. Academic excellence is usually a primary requisite of admission in a school so oriented.

This is all in the realm of considering the seminary fundamentally an institution of higher education, competent and excellent as are other graduate faculties. It should demand the same calibre of work, the same intellectually responsible work, as a graduate school of any other kind—medicine, for instance. When a seminary is part of a university community, pressures to shape it in this form are stronger. When a seminary is not part of a university community, it generally feels somewhat inferior and defensive in this regard.



### *A Trade School for Ministers?*

But in the second place, a seminary can be thought of principally as a trade school for ministers. It exists to provide professional leadership to the churches. Here the emphasis is obviously upon the skills and techniques necessary to adequate functioning in the role of leader. Churches and their leaders require certain obvious skills (as my man at the church supper thought). A man must be able to preach, conduct a funeral, guide an every member canvass, structure a church school, keep his records, plan a meeting, and so on, all the way to operating a mimeograph without getting ink all over himself, calling square dances, leading group singing, and the rest.

This aspect of a seminary always exists in uneasy balance with the academic and content aspect. Here again the nature of the times and its fads are often determinative. At present there is a massive emphasis on organization, manipulation, structure, planning, and programming pressing on the seminary as it trains (rather than educates) its students for their task as professional workers in the churches. Here the solid content courses are regarded as required; luxuries, in short. They are the burdens of theory carried by the practical training of the school. There has never been a satisfactory answer to the question of the proper relationship between the what and the how. I have known men whose heads were stuffed with Tillich, Kierkegaard, and Niebuhr, who have had one course in homiletics. Such men may have the root of the matter in them, but they can't say it, or preach it. In fact some such men are so thoroughly saturated with the givenness of the Gospel and the otherness of God that they feel they demean the Christian faith if they do make it comprehensible. There is a certain austere integrity in this view, but the hungry sheep look up and are not fed.

This is to underline the importance of the trade school nature of a seminary. But where is the line?

### *The Seminary As Church*

There is a third aspect to a seminary which I believe is vastly overlooked and vastly important. It differs from the graduate school oriented toward producing PhD's, and from the trade school imparting skills, in that it is seen as a part of the Christian church. In fact it is a church, and to the extent that it is not a church its nature is distorted and its function aimless.

It must be a community of faith, fundamentally a gathering of believers, in whose midst Christ is Lord, and in which God is known,

loved, served, and obeyed. It must not only teach liturgics, it must be a worshipping community. It must not only study Christian ethics, it must practice love, acknowledge judgment. It must not only study the Bible exegetically and linguistically, but it must submit itself to God's Word in the ordering of its own affairs. It must, to move into the secondary ring of curriculum, not only teach the methodology of Christian education, with its classifying of age groups, techniques of story telling; it must be in fact a Christian educational institution, wherein true Christian education takes place. And it must accept no easy definition of what it means to put those two words "Christian" and "education" together. It must not only teach homiletics, it must have preaching—solid, searching, powerful, evangelical, decision-seeking preaching. God's Word must be focused on it through the medium of preaching. It must be shaped, chastised, encouraged, loved, by preaching. Parenthetically, it must be remarked that the average parish parson returning to his seminary and sitting under its preaching is often struck at once that the preaching heard there is clever, it is a lecture, it may be a vehicle for institutional complaining (such as prisoners' hunger strikes protesting poor food), but it is not often preaching, in the strong, virile searching sense of that holy action. What seems missing is the dimension of the church, the context in which preaching is real.

A seminary partakes of the ambiguity of the church itself, to be sure. It accepts into its community, for example, the uncommitted, the seeker, those who stand at various points on their pilgrimage. This is, of course, one of the circumstances a seminary shares with a local church. Entrance requirements themselves are ambiguous. If the average parish church is rendered shapeless and unwieldy by a vague and hazy policy over admissions, and no very clear notion of what it means to be in or out, and hence no very clear notion of what kind of community exists, the seminary is no less vague. It consists of those continuing their academic work in the field of religion; those training themselves in the tricks of the trade; and some who come with a wistful sense of certainty somewhere ahead, fulfillment somewhere beyond.

If I could detach myself from the exigencies, and perhaps, you will add, realities, of the situation, for a moment, I would like to think that a seminary could best perform its functions if at the very threshold it made some requirement, not merely of moral or intellectual or academic preparation, but of commitment. I can see faculty faces draw back, startled. Perhaps this in itself says something. But if the doorway to seminary were decision, then the function of the

seminary would be to give that Christian decision, that religious experience, that substance of history, the amplitude of Biblical dimension, that discipline of theological thought. The seminary would exist to forge, temper, and sharpen the commitment and experience brought to it. Then common worship, preaching, prayer, love, and a disciplined life would follow. The very fact that such an idea seems so unrealistic and visionary is some kind of commentary on our problem. But perhaps there ought to be academic graduate schools of religion for the uncommitted, for the intellectually curious, and perhaps the seminary ought to face up to its primary allegiance and nature, and take its stand in the church.

### *The Seminary Graduate, Victim of Ambiguity*

Now this ambiguity in the seminary itself is something it contributes to the plight of the American parish minister it educates or trains. Its students are not brought into the committed community, heart nourished by its life, as well as mind nourished by its thought. The graduate leaves seminary with its dichotomy stamped upon him, to haunt him his whole life through. He never resolves in himself what the seminary never resolved. The tension between academic disciplines, in the context of a seminary as a graduate school of religion, with solid and primary emphasis on content, on one hand; and the technique courses of the professional trade school, which sharpen his skills in carrying out his trade, lie in the parish minister unresolved and unfaced, absorbed from the very matrix which shaped him. He carries this division with him, and is uneasy life-long therefor.

At some point here the seminary must make a stand. If it truly sees itself as a church, a gathered community with Christ as its center; worship, study, and service in him as its function, then perhaps its ambiguities may be relegated to secondary place. The only real context for the seminary is the church, else it is always seriously and deeply divided in itself.

If it be said that no church can exist with a continual parade of membership, entering new, growing in fellowship, and graduating, then it must be said that a function of the faculty, more important than its teaching, is to be the continuing core Christian community, with all the marks and fruits of Christian community. Students must grow into this community, which they do not shape by their growth, but which they enter more and more deeply as they grow. It must be something they encounter, and which shapes them, and which does not meet them at the mere intellectual level or the mere training level.



They must learn by heart, in the full meaning of that phrase, and not merely by head or by hand.

### *The Christian Community*

If it be asked what kind of doctrine permits a seminary to be considered a church, might it not be said that where Christ is, and where he is worshipped, served by mind and will, and where true community exists in the full sense of that eroded word, there is a church? If such a community be truly Christian, then there is earnest, loving care of the catechumen, rejoicing when faith is born; celebration of it, and nourishment of it in sacrament, and growth of it in worship.

Perhaps the very implausibility of this idea suggests how far a seminary may be from being the kind of Christian community in which the many sides of its instruction are held together in the deepest unity of all, Christ himself. If the model is covertly or overtly the graduate school or the trade school, and not the church, the parish minister is sent forth limping to his task, in an ambiguous church, in a confused time. Are these not some of the implications, then, of the vocation of the parish minister in the American church of today for the seminary in which he is educated?



*Prof. Baxter retired this year as Professor of Education in the Hartford School of Religious Education.*

## RELIGIOUS EDUCATION AS I SEE IT

BY PROFESSOR EDNA M. BAXTER

[Elaboration on some excerpts from a speech given at the Alumni Banquet of the Hartford School of Religious Education, May 1959.]

Though time and space are brief, we will try to notice some of the many approaches and problems in Christian education during the last half century. Doubtless the most significant part of the active movement in Christian Education in recent times has taken place within the last forty-five years. For a long period there had been a slump in the local church.

Before examining, however, what has happened in this century, let us get perspective by taking a hurried glimpse into the past to see how Christian education then took place.

In the long past Christian teaching was carried on in schools designed for the older student. Pantaemus, about A.D. 188, started the first of the catechetical schools admitting men and women and elementary students. The courses included secular and religious subjects and were designed to stem the tide of skepticism and materialism. They served as Christian centers which helped to transform a pagan society.

By A.D. 529, pagan schools had so degenerated that they were closed by official decree. In the meantime, Catholicism was being

influenced by the Benedictine order which shaped education from the sixth to the ninth centuries as their institutions spread over Europe reaching a total of 37,000.

These monastic schools included both elementary and secondary grades adapted to children designated for the religious life and also those who came in as day students. For the older groups these schools were a sort of theological seminary. The future princes, kings, and leaders of Europe often received their training in them.

With the decline of the catechetical schools arose the bishop's or cathedral schools. These were distinctly religious, close to the cathedrals and located in the larger centers. They provided vocational education for the secular clergy and were forerunners of the public schools of western Europe. Out of these came such men as Abelard.

Commerce, travel, the crusades, and the cathedral schools led to the rise of universities at Salerno, Paris, Oxford, Cambridge, and Heidelberg. Large numbers of students were attracted to them from their own and surrounding countries. Here school life was related to religion in varied ways. Most of the teachers were outstanding church men. Such schools did much for moral and religious progress. They stimulated inquiry and the spirit of freedom. They produced great thinkers and doubtless greatly stimulated the Reformation, which also greatly extended education.

### *Beginning of the Sunday Education Movement*

In 1780, Robert Raikes of Gloucester, England, started a far-reaching Protestant Sunday education movement. Poor and neglected children were gathered into homes on Sundays for about two hours in the morning and three hours in the afternoon. Here they learned to read, and at the same time studied the Bible and the catechism.

This Sunday movement grew and spread and was brought to New England and the Middle Colonies of America. Later on the American Sunday School Union was organized and began to send out missionaries to the South and the West of the United States. Gradually denominations began to plan for Sunday education until today there are about three hundred thousand schools with forty million pupils enrolled.

Gradually these Sunday Schools were graded for teaching and sometimes for worship. This movement was carried on as a side program of the church by laymen. The ministry was not educated to supervise it while most of the church laymen were untrained for the work.



Within recent decades a vast change has taken place on the American continent. The church has gradually accepted responsibility for the Christian education of its children, young folks, and to a more limited extent, its adults.

Today we speak of a Church School which may include varied week-day and summer programs as well as Sunday sessions, mornings or other times as in the case of adolescent programs. Much more attention is now given to the education of lay leaders in a church school.

In the late nineteenth century special Christian organizations had grown up for work with young people. Gradually these were merged into denominational ones for adolescent ages. The Y.M.C.A. and the Y.W.C.A., however, remained outside denominational lines but have been essentially Christian.

### *Organization of the Religious Education Association*

A dynamic effort to improve the situation in religious education in America was started by the organization of the Religious Education Association in Chicago in 1903 at a convention of 3,000 persons, called by 200 of the nation's ablest and most influential religious and educational leaders.

These leaders were aware of the rapid expansion of secular education, while religious education remained static and irrelevant to life in the present age. They were greatly concerned about the inadequacy of both religious and moral training. They were convinced that the Sunday School should be reorganized, its curriculum graded, its teachers trained, and newer knowledge of teaching be put to use. They recognized that the home, the day school, the college, and varied youth-serving agencies should be developed as instruments for education in religion and morals. They saw the need for a specially trained ministry in education.

Distinguished educators became officers in this new organization. Among them were such educators as Nicholas Murray Butler, President of Columbia University; George Albert Coe, then Professor at Northwestern University; Charles Cuthbert Hall, President of Union Theological Seminary; William Rainey Harper, President of the University of Chicago; Frank Knight Sanders, Dean of Yale Divinity School; Henry Van Dyke, Professor, Princeton University; Booker T. Washington, Principal, Tuskegee Institute; and Mary E. Wooley, President, Mt. Holyoke College.

In colonial America, the ministry of the Churches had been educated at Oxford and Cambridge. In order to continue to provide an

educated ministry, Harvard was founded in 1637. Then followed Yale, Princeton, Brown and other Christian Colleges, to promote the Christian faith and to provide a Christian ministry.

After the American Revolution, most of the major denominations began to establish academies, junior and senior colleges for the education and the Christian training of leaders and laymen.

Gradually Bible chairs and chaplains came into universities and other colleges to teach religion. As early as 1893, their plan was started at the University of Michigan.

As leaders awakened to the vast need for a trained ministry in the area of Christian education, schools, colleges, and departments in colleges developed to educate this new leadership.

### *Beginning of Training for Religious Education*

In 1885 was organized in Springfield a school which later became the Hartford School of Religious Education. It was a pioneer effort to prepare leaders for the churches in teaching religion. Early in this century, saw the beginning of several kinds of centers for Christian education. Boston University started a separate college for the preparation of professional religious educators, under the dynamic leadership of Dean Walter Scott Athearn. In time that school had between 600 and 800 students.

Northwestern University Graduate School established a department to educate professional religious educators as did Teachers College at Columbia University.

Courses were offered at Yale Divinity School. Dean Luther Weigle of Yale was most active in promoting the cause of Christian education in his lectures, his writings, and in his seminary.

Some of the great names in this movement in America were: George Albert Coe, Walter Scott Athearn, our own Dean Knight and our own Dr. St. John, famous for story-telling courses, and Dr. Betts of Northwestern University.

Out of these new training centers came a stream of pioneers in religious education such as our own Dr. A. J. Wm. Myers, Dr. Hugh Hartshorne, Dr. Ernest Chave, Dr. Harrison T. Elliott, Dr. Adelaide T. Case, and many more. All of us who came into this work felt ourselves in a prophetic movement and expected to be pioneers.

At once a new profession for educated women developed. Many of them entered the ministry of Christian education in local churches, in regional, and national jobs. A very few came to teach in colleges and seminaries.

The demand for professional religious educators has grown to such an extent that numerous colleges, usually church colleges, have continued to offer a few courses in religious education to their undergraduates and to send them out to the churches. Usually the college courses have been general and often taught by professors who are not specialists.

Frequently, people who have had a few courses in departments of Bible end up by accepting positions in churches because of the desperate need for leaders. Often the result is disillusionment on the part of these eager young graduates who find they are not prepared for the complex role of minister of Christian education.

### *Theological Training Also Necessary*

In Hartford School of Religious Education specialization has progressed and been encouraged along with a suitable theological education. Almost from the beginning genuine emphasis was given to theological background for all of its students. This school was one of the pioneers in stressing two years for a Master's Degree. Very recently an arrangement has been made with the Hartford Theological Seminary by which a student may specialize in religious education and receive an M.A. and a B.D. degree in four years. This is greatly to be desired because leaders in this ministry should be ordained and at the same time prepared to deal broadly in the field of teaching and with all ages of people. No professional requires such wealth of knowledge as Christian education.

Within recent years, there has been a tendency to close up departments and schools of religious education in universities and to turn to the theological seminaries for this preparation. In general this would seem to be most desirable. However, there has been a danger in their offering of general training and ignoring the many skills and aspects of this complex and fast developing profession.

### *Supervised Field Work Vital*

Inasmuch as the profession of the Christian educators requires skill in the teaching of all ages of people, in supervision, and in work with people, it has grown obvious that the seminaries and schools which educate them, need to provide field experience which is *closely supervised*. In most of the schools, the teaching staff has been too small to give adequate supervision.

Once Union Theological Seminary had a special practice school for teaching young folks. Here curricula were developed and people



learned to teach. When Riverside Church was built nearby, the Union School was closed and the church with its once outstanding educational leadership served as a valuable demonstration center and laboratory. A new concept of curriculum for religious education evolved here during these creative years.

The Hartford School of Religious Education has always provided supervised field work for its students. Within the last twenty years the supervision have become much more thorough and also relevant to the student's future work. The results in the professional work of its graduates testifies to its value.

In 1927, the author opened a Saturday School for demonstration teaching, and for experimentation in curricula and worship training. This school was carried on for twenty years. Such a laboratory is needed today.

In 1926, the author also started what is now known as the Knight Hall Nursery School. This was a pioneer movement in nursery education for the Sunday and week-day programs of the church. Its aim was to learn how to build foundations for the Christian faith in young children and to learn how to work with their parents. The school became a demonstration center and a laboratory for experimentation for Christian educators. Its influence has been felt around the world.

Our vision of years ago for the religious education of young children is beginning to be accepted by some who prepare curricula for their denominations and by many other Christian educators. The influence of the school is reflected in people chosen to write pre-school materials for several denominations.

Before the second World War, the demand for professionally educated ministers of Christian education had grown far beyond the numbers available through the schools. During the depression years beginning in 1929, many leaders had lost their jobs and entered other fields.

By 1940, however, the professional movement of Christian education seemed firmly established. There has been an increasing demand for men as well as women to serve as ministers of education in local churches and in regional work. Numerous regional educators have been employed by councils of churches and by the major denominations. Editors and writers have increased and requirements for their preparation have grown.

The demand for teachers of religion and for chaplains and religious secretaries on the college campus has increased greatly. Far more is being done today about religion on the American college campus than

ever before. More needs to be done by the religious leadership to help college students become better layworkers in the church.

### *Expanding Scope of Religious Education*

It is obvious that the scope of religious education has greatly expanded in recent decades. The isolated laymen's Sunday School has grown into a church school as an important part of the program of the Christian Church. The use of a professional ministry in larger churches, and building of class rooms, chapels, and other facilities, often on a large scale, suggest the trend.

Some churches have extended the feeble little half-hour of teaching on Sunday morning to a period of two or three hours. More time is still needed for teaching religion.

In Canada, there has been a correlated week-day meeting of the church school classes. More needs to be done in such correlations in the churches of the United States.

Camping has added to the church's approach to its children, youth, and families for Christian nurture. Perhaps this is proving to be one of the most effective parts of the whole Christian education program.

Summer conferences for young people have been extended by councils of churches and by the larger denominations until they are within reach of most young folks.

It was in 1901 that a definite movement was started to use some of the summer week-day time for the religious education of children. Besides the camps, churches began to set aside as much as six weeks for five days a week to teach religion to younger people. This vacation school program has grown all over the country but unfortunately the time has decreased so that the average school has been reduced to but two weeks and this at a time when young folks have the most leisure.

Special courses have been written for these vacation summer schools. Often these have been done cooperatively by several denominations. Much remains to be done to improve the quality of these vacation school resources for teachers.

Gary, Indiana, gave impetus to a movement in 1914 to teach religion to children during or after school hours on week days. This week-day movement has been particularly strong in Virginia and in Ohio. This system proved most effective when it has had full-time professional teachers of religion, as it has in the system in Dayton, Ohio.

Both Catholics and Protestants have been creating parochial or day schools for children and adolescents, largely attended by those of their own denomination or faith. In such schools it is possible to create a

pervasive religious atmosphere and to have time to teach religion every day. This trend is growing.

### *Training for Laymen*

Gradually the churches have come to see the need of special preparation for all laymen who teach in the church's program. Today there are many institutes and summer conferences under denominational leadership or by councils of churches. These schools offer in varying degrees training in theology and education to aid laymen in their local church teaching. One of the best of such schools has developed within recent years at Northfield, Mass. It is sponsored by the council of churches from the New England states. A valuable feature has been a demonstration practice school for all ages of young folks. In these classes laymen may observe and study teaching and worship.

There are many kinds of training schools for laymen carried on in local areas especially in cities. Their effectiveness varies. The nearer they come to the needs of the lay student, the more likely they are to help them. Much depends upon the qualifications of those who teach in these schools.

Gradually the churches have set up Boards or Commissions of Christian Education in the local church to become responsible for the total educational program. The potential for better programs in the church is great when such commissions are trained.

To some extent these responsible laymen become trained in Christian education when they have a professional minister of education to lead them.

A slowly developing movement of adult education can be recognized today. Besides the education of teachers, there is some recognition of the need for Christian parent education, and varied kinds of other education of the laymen in the church. This adult education movement has been long delayed but in the Episcopal Church under the new Seabury Press plans, considerable progress has been made.

As the professional minister of Christian education becomes better prepared in teaching, he grows more able to coach his laymen and to provide suitable adult education in the local church.

### *A Growing Body of Literature*

Enormous progress has been made in recent years in the creation of literature for laymen in the multiple aspects of Christian education. Though too much of it remains inadequate, there is more of value for laymen in the United States than in any other country or in any other period of history.



Considerable influence in the field of Christian education has been felt in the state and national work carried on by councils of churches in the United States and by the denominations. Still far too many of the leaders in these positions are untrained religious educators, but progress is being made. Outstanding in state work has been the Connecticut Council of Churches.

Before coming to the Hartford Seminary Foundation, the author carried on an experiment in regional supervision of Methodist Churches in small communities in two counties of northern Illinois. This program was under the graduate school of Northwestern University and the Garrett Biblical Institute. Here was demonstrated over a period of five years (1921-1926) the rebirth of churches through working with student ministers and by giving regional supervision to the laymen of these churches. This experiment gave impetus to the training of religious educators for regional town and country work. Much still remains to be done to meet the needs of these smaller churches. Their chief hope lies in regional supervision.

Out of this program developed for a time summer schools for rural ministers where the writer and others taught in the field of Christian education. Some significant work with ministers was done at Cornell University. When rural pastors are adequately prepared for a wider ministry and when professionally skilled and dedicated regional educators assist in the training and supervision of laymen in local churches, great strides are needed in town and country churches. A vast job in these times still remains to be done.

### *SOME PROBLEMS FOR THE RELIGIOUS EDUCATOR*

In the report of the Advisory Commission for the Evanston Assembly of the World Council of Churches in 1954, it was noted that the churches are sick as seen in their isolation from the world and their failure to speak to it. Their sickness also is revealed in their conformity to the world in their standards. Perhaps the increasing numbers of neurotics may indicate that a vital faith for everyday living is also missing. Today we tend to take shelter against Communism by depending largely on military power and equipment. Why is it that Communism offers to the submerged and destitute encouragement and help against their struggle with poverty, corruption, inequalities, and misery?

A positive approach by the church to the lives of people in all conditions must be understood by churchmen. The Christian faith cannot

exist in a vacuum. It must be relevant to the whole man and to all society. A witness by Christians must be made in every realm of life. Such a witness involves better use of modern knowledge, modern science, and be made relevant to this period in the world's history. Christian witness is needed in the secular world in the midst of its varied problems.

This is an age of science. Its new data demand a morality that is relevant and which should grow out of the religious faith of the Christian Church. The average curricula of the churches and their programs tend to be general or to ignore much of the whole new world scene.

In the realm of scientific knowledge, it is usually learned as a secular subject. The relation of God as creator to a vast and infinite universe is not often taught meaningfully to growing people in conjunction with present-day concepts of cosmology or other science. Christians need to be conscious of God as creator as were the Psalmists of old in their day. The religious questions growing out of Biblical cosmology and our own cosmology must be faced when children are beginning to learn about varied fields of science. Religious problems in these realms and the morality involved continue into college and among adults. A new curriculum is needed to deal with them. Some of the scholarly books on science and religion have yet to be written for laymen. Religious education must face these problems if religion is to be relevant to the lives of all people in the present age.

In all teaching, far more attention to the questions and problems about religion in the minds of children as well as older people, is needed. In a study made by the author of the religious concepts of 1,000 church school teachers the religious problems were found to be enormous. Many of them grew out of lack of a knowledge of the growth of Biblical thought and culture and of Biblical writings.

In the average church school laymen are left with a fundamentalist approach to the Bible. Perhaps this results from curricula that use miscellaneous stories and episodes from the Bible without study of each book, the period of time, or the background out of which it came.

### *Longer Biblical Units Needed*

The writer has stressed longer Biblical units which will enable the student to grasp a wide view of the ideas and content of the Bible and to face the historical setting. Naturally such units must be delayed until the children can deal with history and distant times and places. Such courses should involve thorough attention to the questions and concepts of all the different pupils involved. This leads to the need of

teachers being coached and taught until they can deal adequately with the pupils and the subject being taught.

Many excellent Biblical resources are written and published but far too many laymen never see them and many church libraries remain barren or non-existent.

Within recent decades there have developed many curricula. Independent publishers and fundamentalist sects pour out a vast amount of material that finds its way into the churches of the larger denominations. Here is reflected the vast need of better religious education of ministers and laymen as well as a kind of regional supervision which can reach down into the local church to give specialized guidance.

Many of the larger denominations chiefly publish uniform, group-graded and sometimes graded curricula. Most of these curricula leave the young folks with a tendency towards fundamentalism. The approach to the Bible is fragmentary and scattered. Units are rarely long enough to encourage genuine interest, questions and real study. The Westminster Press has offered longer courses but deprives the students of their need to ask questions, and to get answers to their own questions and problems. The material is not closely graded and is often unsuited to a given grade. It is catechetical in its nature, in contrast to some of the more democratic forms of teaching.

In contrast, the Seabury Press has tried to meet the needs of present day young folks and adults by providing scholarly background books for their curricula writers and for the education of parents and church teachers. They have created closely graded courses for young folks that invite thinking, asking questions, and growth in understanding the Christian faith. They have tried to avoid detailed lesson plans period by period but rather have devoted attention to helping the teachers make plans for their own particular classes and the individual needs of their class members.

Much remains to be done in creating curricula better suited to the needs, the capacities and the education of the many kinds of people to be found in the United States. Unless all laymen receive far more training in religion and in Christian education, we cannot expect one curriculum graded or ungraded with set lesson plans to meet the conditions to be found in the varied groups of our churches.

More supervision plus more electives may be one answer to the needs of local churches.

### *Understanding of Personality*

The church must be concerned with real persons. There remain thousands of young folks who are emotionally disturbed, some who are all dull, some brilliant, some who are ill, some who are deprived

and neglected, and some who are on the road to delinquency at an early age. Religious educators are called on to minister to all of these children. Both teachers and curricula are needed to teach them. Frequently these individuals appear in our church school classes. Many times some of these types and others besides are in institutions. The Hartford School of Religious Education has been working on these teaching problems for the past fifteen years. Curricula and teachers must meet the conditions of the pupils if they are to learn and to grow.

Within this century vast knowledge has been opened to educators in the understanding of people and of different ages of young folks. Such knowledge needs to be better used by the church. A vague comprehension is developing that the pre-verbal period in a child's life is one where education goes on and should be of concern to the Christian community. The meaning of the parents and of family life constitute the bases or the foundation for the growth of Christian persons. Learning and meanings come early in life, even before words.

Increasingly attention is being given to the home but the church has much to learn about ways to help parents in creating an environment in which Christian growth can take place. Here should be a program in the church parallel to its work with younger folks. Or when there are not adequate parents, then Christian substitutes must become influential in the lives of young folks.

How can we permeate all of life with Christian meanings and values while church and state are in a democracy necessarily separated, where we have multiple kinds of churches and faiths? Certainly one way may be through more sustained and relevant work with parents. Such work should begin before they become parents for the home is a basis influence in the life of growing people.

Programs for the Christian community require more time for Christian emphasis and meanings to grow. Besides homes, a teaching leadership that understands young folks and can witness in their own life to the Christian way is required. Such teachers will need to have more contacts with their group or class in play and in other relationships so that they may get at the motives and needs of the lives of those whom they teach.

A teacher of religion does not teach like one who deals with a subject. The Christian teacher must be involved in a large segment of the life of a young person if he is to help him religiously. The teacher himself is first in importance. He needs to love his pupils and to have a concern about God and his revelation for man as well as for each whole person of his class.



### *Concentrated Work with Teenagers Needed*

Perhaps one of the great failures of the church in the teaching of a vital faith to young folks lies in its lack of real concentrated work with a proper sized group of young folks, say twelve to sixteen. For those above kindergarten a man and a woman working with a group on Sunday morning in educational activities, supervised study, discussion, worship training, and worship for not less than two hours can begin to get into the lives of those they teach. More relationships, however, are required because young folks like to participate in play and recreation and in service to others. If the same leaders or teachers will devote time to these aspects of life their influence and power to teach will grow immeasurably.

Such procedure in the choice and use of teaching leadership will involve as stated before a concentration on a group of suitable size and the elimination of competing groups, each only doing some one kind of activity. The competition and diversion between Sunday morning and Sunday evening programs, each under separate leadership, for young people is a persistent illustration of wastefulness in reaching the lives of real individuals. Play, recreation, nursery and kindergarten programs are too often turned over to persons unrelated to the religious education program. Here is where the church needs to reconsider ways to create a Christian or religious environment as opposed to a secular one in which its people may grow.

The fellowship of Christians has power to flourish in the midst of a secular world and to affect that world creatively and constructively. This requires vision, freedom to think, growth in understanding, new knowledge and the kind of life being lived by many kinds of people on the earth, dedication to the will of God and the motive to become co-workers with Him.

Christian education in home and church is involved in a gigantic and creative responsibility. It must help young and old to become intelligent about the Bible, the church and the Christian faith. It must help all its people to grow in a vital relationship to God as revealed in the Old Testament, in Jesus, in the church, and through worship. Worship training must be continuous in the early decades of life so that individuals may become oriented towards God at all times. The faith must be relevant to people in their own condition if it is to be appreciated and vital. A vital faith requires dedicated and prepared parents and teachers who understand the meaning of the faith and the people whom they teach. God's love must become alive and manifest in them. The church should become a fellowship that educates its people to go out into the world to witness and to work with God on His purposes and according to His will.

*Mr. Dugan is Religious  
Editor of The New York  
Times.*



## “THE PUBLIC IMAGES OF PROTESTANT CHURCHES”

*By* GEORGE DUGAN

*Religious News Editor*

*The New York Times*

*Presented at the Church Public Relations Institute,  
The Hartford Seminary Foundation*

*September 30, 1959*

On occasion I have wished that I had attended seminary. This is one. The topic assigned to me—“The Church’s Public Image”—became increasingly unmanageable the more I pondered it. When it became impossible I changed it to “The Public Images of Protestant Churches.”

Unlike the Ford Foundation, the Rockefeller Brothers, Yale University—or the Connecticut General Life Insurance Company—Protestantism has no over-all image. It is many-faceted, fragmented and fractured. It is like a Humpty-Dumpty jig-saw puzzle that will take more than all the King’s theologians and all the King’s men and women to put back together again.

But I am not about to present a plan for Protestant unity—or even

Christian unity—other than to repeat what others have said: A divided Christendom is a tragic prostitution of Christ's gospel.

My task here is to look at Protestantism from the outside. I rather fancy that I am to play the role of a gadfly or "devil's advocate" if you will. My role is to be constructive in a negative sort of way.

Hence let me make it clear that I am devoted to my job. As a reporter I find the chronicling of religious developments a fascinating career.

I have had the rare good fortune to watch Protestants, Roman Catholics and Jews at work, at prayer and at play. Would that every one could have that privilege!

If some of my comments seem cynical or facetious, please remember that what I have to say is a distillation of incidents and views expressed to me or implied by others over a period of more than twenty years. Since I am a reporter—not a theologian—my remarks will inevitably reflect that fact.

### *"Provincialism" a Persistent Protestant Image*

What may be best described as "provincialism" is one of the more persistent Protestant images.

This malady reaches its peak in the minister who looks for an advance notice of his parish bazaar in the Saturday church column, fails to find it, calls in to complain that he has been advertising for thirty years, and with venom in his voice asks: "Wasn't it fit to print?"

Yet, on that same Saturday a long story appeared describing a major project undertaken by his own denomination. Maybe he read it. And maybe he figured it was none of his business.

This calls to mind a remark once made by the late James O. Supple, religion editor of the Chicago Sun-Times: "If the daily newspaper is to be lured into helping the spread of Christianity the clergy will have to do more than send in sermon announcements or letters complaining about the amount of publicity given to the Pope."

If the local pastor wishes to let the unchurched know that his parish is not just the Gothic pile at the corner of State and Main he can best do so by trying to make the religious news in the local press reflect the vitality which is being shown in these days by a working Christian faith.

If the religious news is vital, if it shows the emerging social strength of modern Christianity, then the unchurched will seek out the local church. They will never seek out a religion represented to them by a flock of one-paragraph announcements of rummage sales.

I have on more occasions than I would care to count, been called on a Tuesday, let's say, by an excited layman who attended a stimulating meeting in his church. Bishop So and So was there, he related, and then went on to give the bare bones of a good news story. The only trouble was that the speech was made three days earlier. No advance notices were sent to the press. But what the press did get from that church was its weekly blurb that services would be held as usual at 11 a.m. on Sunday.

### *A Favorable Image through the Press*

This brings me to my commercial. If a favorable image of Protestantism is to be put before the public, one avenue of approach is through the press. Since communicating with the public is a vital part of the church's evangel, I submit that in every theological seminary there should be a required course in news reporting and public relations taught by a professional who is every bit as able in his field as is the theologian in his.

A few days ago I asked several of my colleagues to paint for me in a few words their image of the church. Boiled down, their comments revealed the church as stuffy, afraid of controversy, too ready to follow rather than to lead, more eager to oppose than to support, and death on cocktails. Now these are minor half-truths that have been magnified out of all proportion.

Yet, to many these half-truths have become the picture of the church. Somewhere, communication has bogged down.

The impression is about, too, that the church is dragging far behind the great secular foundations in aiding humanity.

This image just didn't grow. It was carefully planned and executed and paid for. When the church, that has so much to say, realizes that images are manufactured, nurtured, and carefully brought to maturity, many of those half-truths will disappear. And the church has so much to talk about.

There are bright spots. The National Council of Churches, through its public relation efforts, has done much to show the outsider that Protestantism is not stuffy, not provincial and not about to condemn a man, or woman, to eternal fire if he or she sips a cocktail.

The Council has had a great measure of success in letting it be known that the church is one of the most vigorous and forward-looking institutions in this land.

But the abyss between what the church looks like from the high places to what comes out in the grass roots is frighteningly wide.



I'm afraid the local church and the National Council are in two different worlds. I was shocked a few weeks ago to discover that a well-known Bishop of the Protestant Episcopal Church thought that Henry Knox Sherrill was still President of the National Council of Churches.

### *Too Little Communication Between the Faiths*

And now I have a second commercial. There is far too little communication between Protestants, Catholics and Jews—or between Lutherans and Lutherans for that matter.

As I mentioned earlier, it has been my privilege to consort frequently with all faiths. I recommend this most highly as a stimulating experience.

Sometimes, at worship in a Reform Jewish temple, I feel quite as much at home as I do in a Presbyterian Church.

I should like to close with a few paragraphs from the sermon preached last Sunday in New York, by the Rev. Dr. John Sutherland Bonnell. This is double-purged. It sums up my contention that we all need to talk together more often and how to get your sermon in the paper.

I received this copy Sunday morning. Here are excerpts from it, as printed in Monday's Times:—

"We will accomplish nothing if any church speaks condescendingly of 'separated brethren'. Christ is the one around whom we must gather. There is urgent need for Christians of every communion to close their ranks and take a united stand for the basic beliefs they hold in common.

"It is not an accident that democracy has flourished best in Reformed and Protestant lands. In the next quarter of a century anything can happen in the way of reunion of Christendom, particularly among the Protestant, Reformed and Orthodox churches. There is a spirit of goodwill appearing all over the world.

"Christianity need not wait on organic unity which may take half a century to accomplish; and that may be too late. The order is mutual cooperation. The recognition of our oneness in Christ need not be delayed."



*Miss Root was formerly  
Archivist of The Case  
Memorial Library until her  
retirement in 1959.*

## A VIEW FROM THE STACKS

By Elizabeth De W. Root

I have been asked to tell you something about my 38 years of life in a Theological Seminary Library. I have worked under four Presidents, five librarians, 98 Faculty members. I debated what to include and decided to give you a brief picture of some of the men who made our Seminary famous—most of them I knew—and a little of the student life in its three stages of development—East Windsor Hill, Prospect Street, and the Broad Street Hosmer Hall.

Six score and five years ago our Pastoral Fathers brought forth in this state a new Institute “to promote ministerial intercourse” and dedicated to the “promotion of fellowship and pastoral usefulness, the promotion of revivals of religion, the defense of evangelical truth and the raising up of sound and faithful ministers.”

Who were these learned men and what did they do for the Theological Institute of Connecticut and the Foundation? To learn about these scholars we will first take a very short trip back to East Windsor Hill, on an old rattly stage that leaves the American Hotel at 3 in the afternoon. We travel over the old covered wooden toll bridge, over a hot dusty road to the four story brick building of the Theological Institute of Connecticut. Bennet Tyler, the President

and Professor of Christian Theology, and famous for the Taylor-Tyler debate, comes across the street to greet us. As I was his secretary, I knew his colleagues well. There was Jonathan Cogswell, Professor of Ecclesiastical History, who contributed 10 years of work with no salary; Asahel Nettleton, one of the Founders of the Seminary (he started the Tyler-for-President slogan) was Professor of Pastoral Duty. He was unable to continue because of ill health but was a great friend to all the students. The income from his *Village Hymns* and Real Estate enabled him to leave \$27,625 to the Seminary. The Nettleton Professorship of Biblical Literature was founded in 1846, after his death, in his honor.

William Thompson, Professor of Hebrew and Biblical Literature, had his hand in everything: corrected senior sermons; had charge of the rhetorical exercises; treasurer of the East Windsor Academy; custodian of the East Windsor Cemetery; and librarian, at \$45 a year, half of which he paid an assistant to relieve him of some of the drudgery. The library of 2,000 volumes, mostly donated by ministers, was in a small dormitory room, open Wednesdays and Saturdays from 1-2. It will be interesting to note that in five years only 95 books were added; and even in those days there was complaint that the books were not properly charged out; too many library keys were used; and the law forbade the taking of books out of town. Dr. Thompson continued as professor and acted as President until the coming of Dr. Hartranft. "He was a model of correctness, of self-control, of politeness, of usefulness, a man of the finest convictions of outspoken manifestation of his views and yet a most cordial friend of everybody."

Old Deacon Ellsworth lives up the street. He is a shrewd Yankee farmer who sold to the Seminary a piece of land for \$250, and would not allow his fertile soil to be used for tobacco growing. He was called "Old Brick and Mortar" because of his interest in the building of the Institute. He furnished cord wood at a low price, believing that cutting it gave the boys exercise, and burning it kept them warm. He also furnished the tools for the manual labor.

### *Student Life Simple*

Student life in this period was not too exciting—there was nothing to do but study. They did manual labor, worked in their gardens, and took the local girls out walking or on moon-light rides in the old row boat, and did just as much courting as they do today. Life in the Prospect Street days was more interesting as they were now

living in a big city of noise and bustle. They lived in the old Wadsworth Mansion, the home of Col. Jeremiah Wadsworth, the friend of General Washington. The rooms were unsuitable, poorly lighted and poorly ventilated. They were heated by coal stoves and the exercise was carrying out the ashes through the long, dark corridors. They did have a gymnasium in the old Day barn, with home made apparatus, and had the same row boat which they used on the Connecticut River to ride the waves from the big Hartford and New York steamer.

Moving into the Prospect Street building meant that the old East Windsor Hill buildings had to be sold. Most of the enterprises failed. Once the dormitory was a sanitarium where people came for rest; a boarding school was next; later a healer took it over; the Masons used the chapel for a hall; farmers stored their vegetables there and in 1934 the chapel became a modernistic dance hall, restaurant and gasoline station.

Take a ride out there now. You will find the beautiful Ellsworth Memorial High School, with the pillars from the old Chapel and the cornerstone, (the stepping stone from the Timothy Edwards house) still has inscribed: Theological Institute of Connecticut, 1834. You will also find the home of Erastus Ellsworth, the white house of Bennet Tyler, and the house built by Asahel Nettleton. In back of the High School is the East Windsor Hill Cemetery, still owned by the Seminary, in which Tyler, Ellsworth, Nettleton, and their families are buried.

### *Beginning at Broad Street*

At the start of my Broad Street era the first Faculty member I knew was Prof. Arthur Lincoln Gillett. I knew nothing about the seminary except that my sister had married the son of a professor in a Theological Seminary in Hartford. It was in October, 1921, that I ventured forth to try my hand in a theological seminary library. Little did I dream that I would take up this type of work when I entered Library School. Mother was one of the pioneer Children's Librarians and had hoped that I would carry on this work after my two years of library school training. After graduation and a year's experience in the Greenwich Public Library I came to Hartford to visit my sister. Upon Prof. Gillett's recommendation Dr. Thayer, the librarian, offered me the position of general assistant at the large salary of \$1200 a year (less than my salary at the Public Library). I accepted with fear and trembling. The thought of a *theological*



library scared me, but I have never regretted my decision. The next day I started on the *great* adventure, and what an adventure!

The library was considered one of the best theological libraries in the country. It was situated on Broad Street (now the Julius Hartt School of Music) and was given to the Seminary by Newton Case, the Treasurer.

Chester David Hartranft, who at the age of 37 represented the New Brunswick Theological Seminary at the meetings of the American Library Association, came to the Seminary in 1878 as Librarian and Professor, and introduced new library methods. When he came there were only 12,000 volumes but in 10 years 40,069 volumes were added, due to the generosity of Newton Case who instructed Dr. Hartranft to buy all the books needed and to send all bills to him. At the time the library was dedicated (Jan. 18, 1893) there were 50,802 volumes.

In his dedicatory address Dr. Hartranft expressed his ideas of the use of a library: "A theological library should give the largest usefulness . . . There should be no barrier to the taking out of books to the home. A book is a silent witness if it is not used. Access should be free to the public. The frigid word and blase air which turn the house of thought into a repulsive and gloomy abode of bores have been a block in the way to a hearty and larger use of many libraries.

### *Library Equipment Elementary*

The library had no modern study rooms for graduate work; nor was there an Archives Room or Rare Book Room. The charging desk was a "peek hole" in between two sections of the catalog cases with a bell for service. I sat on a stool, with the charging records in a box posed precariously on a drop leaf shelf. A small space in the Reading Room was set apart for reserve books but not many were placed there because of lack of space. The stacks were wooden with a balcony on two sides of the Reading Room but no way of reaching one balcony from the other without going down stairs. There were two basements, one for the unbound magazines, maps and Special Collections—Arabic, Chinese and Japanese, and the Silas H. Paine Hymnology collection. The famous Warrington Collection of Hymnology was purchased in 1899 but remained hidden until we moved to Avery Hall in 1926. The second basement was used for storage. It was here that we found a skeleton which later resided in Knight Hall.

There was a fire door in the basement leading to Hosmer Hall and somewhere in this section was the Alumni Alcove for which the Alumni raised \$1,000 in 1880. Here also was a fire-proof vault for the Archives, in charge of an Archival Committee (Librarian and Registrar) but this was not waterproof. It contained the small trunk filled with the Tyler-Nettleton letters which Dr. Tyler used in writing his life of Asahel Nettleton. These became very badly water-soaked.

*Prof. Mardiros Ananikian* the assistant librarian, had his desk in one of the alcoves. He was a jovial Armenian who taught Turkish, assisted Dr. Macdonald in the Islamic Department, and catalogued the oriental books. He was a graduate (1901) and had been teaching in Bulgaria when he was called to become assistant librarian in the seminary he loved so well. In the fall of 1923 he went to the Near East under the auspices of Robert Garrett of Princeton, to purchase manuscripts in the field of Arabic, Armenian and Turkish languages, for the libraries of Princeton, Harvard, Hartford Seminary, Library of Congress, and Robert Garrett. Most of our valuable Arabic and Turkish manuscripts were acquired through the tireless efforts of Dr. Ananikian. He met a tragic death in Damascus in 1924.

*Dr. Thayer*, librarian, was the general factotum of the Seminary. In 1902 the Ways and Means Committee recommended that "Charles Snow Thayer be elected and be expected to do all the ordinary duties of a librarian and to give instruction in Bibliology, Epigraphy, Diplomatics as may be deemed desirable and instruction in the Semitic language for \$1500 a year." (17 years before Dr. Richardson received the same salary which proves that salaries did not increase very rapidly!) He *did* do "all the ordinary duties of a librarian" and many more. When a teacher became sick, Thayer took over the class; when schedules gave rise to brainstorms Thayer took over that task; he edited the catalogue, was treasurer, secretary of the Executive Committee of the Board of Trustees, gave a course in bookkeeping for the missionaries, as well as teaching them a modern language. Everything lying around waiting to be done was willed to him, and there was not a thing in which he was not involved.

### *Girls Occupy Reed Hall*

The girls lived in Reed Hall, the former Farmington Avenue Hotel. It was old, with stores and offices on the ground floor, and offices, library and dormitory of the Seminary on the upper floors. When Mackenzie Hall was finished in January 1924 the girls moved into single or two room suites. The Religious Education offices had to find

quarters elsewhere and moved into the Periodical room of the library. Here I met Edward Hooker Knight (HTS 1880), Dean of the Hartford School of Religious Education, 1904-1927 and Emeritus until 1948. When a bequest came to him in 1924 he made plans for a gift of \$75,000 from his family, towards the building of Knight Hall, and later \$4,000 for its furnishings.

Even in those days the library housed the office and class rooms of the Kennedy School of Missions. Dean Edward Warren Capen, with his secretary, Grace Taylor, had his office around the corner from Dr. Thayer's office. Dean Capen (HTS 1898) captured the Hebrew prize, the Systematic Theology and Greek prizes and the John S. Welles Fellowship. However he was outdistanced by Lydia Sanderson, a classmate, in Ecclesiastical Latin, although he had graduated from the Boston Latin School. When they became engaged, one of his classmates remarked: "That's good! Miss Sanderson will furnish the ungodly element that Capen so sadly lacks."

He was called to be Organizing Secretary of the new School of Missions in 1911 and was Professor of Sociology from 1911-1919, and Dean from 1919-1939. Dr. Johnson, in his memorial address said: "Dean Capen lived as though he was walking with God. In his work we see his unusual intelligence, the whole strength of his unsullied character, his unimpeachable honesty, his unswerving will to do the right as he understood the right, his genuinely impartial friendliness and his sincere Christian faith."

### *Men in Hosmer Hall's "Luxury"*

The men lived in luxury in Hosmer Hall for they had two rooms, a bedroom and study. This building was connected to the Library by the Museum. James B. Hosmer, a long time friend of the Seminary—trustee and treasurer—gave \$100,000 in securities for the new home. The cornerstone was laid May 19, 1879, and the building was erected the next year. It was ahead of its day and students from other seminaries said that Hartford men were going into the ministry by the "palace car route." The Hartford Courant described it as "a model and magnificent structure of brick and stone. A visitor might think it was designed for a first class hotel, everything so ample, well bestowed, beautiful and home-like. There is everything about it to cultivate a taste for the highest enjoyment of intellectual and moral things." It was here that I had pleasant memories. There were parties every Friday night in the social rooms and plays and entertainments in the chapel on other occasions.

Another feature of the Broad Street days was the annual Thesis Parade when the BD theses were presented to the President for Preservation in the Library files. These parades continued for a few years after moving to the present campus but were discontinued before the Seminary stopped requiring B.D. theses.

We played tennis in back of Hosmer Hall and there was a gymnasium where both men and women played basketball. A graduate returned to Hosmer Hall one commencement and remarked: "Here you will find men not engaged in the potato patch but in tennis or at work in the gymnasium. It reminds me of the old barn on Prospect Street in which I fashioned the crude gymnastic apparatus."

The Museum was in the room formerly used by the Library. Its tall cherry cases, on three sides of the room, were filled with fascinating objects from all over the world. I was interested in all the items, particularly the shelves of miniatures illustrating life in Japan. This collection had its origin in a gift in 1884 of curios and coins from A. C. Thompson, and enlarged by Alumni response to a circular letter sent out by the librarian in 1892. The ABCFM loaned its material in 1894 with the understanding that it would be properly housed. There were also floor cases containing Bibles in more languages than I ever dreamed there were.

I must take a few minutes to tell you about A. C. Thompson, who graduated from the Theological Institute in 1838, and at the time of his death in 1901 was the oldest living graduate. During the years 1839-40 he assisted as tutor in Hebrew and in 1883 started the lectureship on Missions which he continued for 18 years. It would be impossible to recount the benefactions to the Seminary that came, either directly or indirectly from Dr. Thompson's interest; half the Scholarships available, the Hebrew, Hartranft and Bennet Tyler prizes, and the William Thompson Fellowship for foreign study. Year by year he supplied the library with valuable works and finally in 1900 he gave his entire collection of books relating to foreign missions, almost unique in this country. "His invaluable counsel, based on scholarship of high order, a marvelous experience of man and affairs, and an inspiring fullness and depth of Christian zeal, was always ready to be summoned at every time of uncertainty or difficulty. He gave lavishly of his means, of his time, of his energy, of his accumulated wealth of thought and experience . . ." His voluminous diaries, letters and other papers constitute a living commentary not only upon the theological currents of the 19th century but upon its political, social and cultural life. Thompson Hall was named in honor of these two Thompson brothers.



When I came our President was William Douglas Mackenzie, a great writer, a famous theologian, a leader in the movement for world peace, and an outstanding citizen of Hartford. His many achievements were recognized in the academic world.

### *Potent President Mackenzie*

He was born of missionary parents, in a wagon *en route* to South Africa. His parents were part of a band sent by the London Missionary Society to meet David Livingstone at the Zambesi River, but because of Mrs. Mackenzie's health were unable to continue the journey. After being educated in Edinburgh, Göttingen, and Marburg he came to the United States to become Professor of Systematic Theology at the Chicago Theological Seminary in 1895. He continued there until he was called to become President of the Hartford Theological Seminary in 1904. During the years 1902-1903 he came to this seminary and gave a series of lectures and thus became familiar with the Faculty, Trustees, Students, and the plans of the Seminary. He was inaugurated Jan. 1, 1904. At this time there were 14 on the Faculty and 59 students. The baton used today for all academic processions is the one presented to Dr. Mackenzie when he left the Chicago Theological Seminary and which he, in turn, presented to the Hartford Seminary Foundation when he retired in 1930.

At the World Missionary Conference held in Edinburgh in 1910 Dr. Mackenzie was made Chairman of Commission V which dealt with Missionary Preparation. Among those attending the conference were Mrs. John Stewart Kennedy and her sister, Mrs. A. F. Schauffler. They became greatly interested in the project of forming a School of Missions. Dr. Mackenzie proposed a "University of Religion" and wrote the pamphlet "Education for Christian Service" which was one of the most influential documents ever issued by the Seminary. It resulted in Dr. Mackenzie's conference with Mrs. Kennedy and her gift of one half a million dollars, and the formation of the Kennedy School of Missions, in honor of her husband.

An interesting letter was found in the Archives, dated March 6, 1907, in which he proposed "A Horace Bushnell Memorial Hall for Hartford." The letter stated that the Seminary Faculty had discussed the possibility of giving to the city the land owned by the Seminary at the corner of Farmington Avenue and Broad Street, worth \$40,000, and would contribute appliances for heating and lighting and administration—use of the hall would be free of rent—the only charge would be for light, heat and attendance.

Dr. Mackenzie returned to his home land in Africa in January 1936. He had not been there since he left as a boy of 11. He lived only a few weeks after his arrival and died at Germiston, near Johannesburg, March 29, 1936.

### *"A Man Named Jack-a-bus"*

One day, several years ago, I saw a student looking for a book. Upon inquiry I found he wanted a book "by a man named Jack-a-bus." Now "Jack-a-bus" was Melancthon William Jacobus, Hosmer Professor of New Testament Exegesis and later Dean of the Seminary. He was a graduate of Princeton, installed Professor October 6, 1892, and became Dean and Acting President after the resignation of Dr. Hartmanft, until the coming of Dr. Mackenzie. He was closely identified with many religious and educational problems in the city. He was one of the editors of *The New Standard Bible Dictionary* and also editor of Zahn's *Introduction to the New Testament*. He played baseball at Princeton and is said to have introduced into the Seminary the famous Princeton pitch. We used to go tobogganning on the hill in back of his Woodland Street home, which is now the Hartford Law School.

Waldo Selden Pratt, son of Lewellyn Pratt, was one of the youngest men elected to the Professorship. He was appointed Instructor in Music in 1882, coming from the Metropolitan Museum of Art where he had been Assistant Director in the Art Department from 1880-1882. Later he became Professor of Music and Hymnology from 1882-1917 and Professor of Public Worship from 1917-1925 and Emeritus until his death in 1939. It was through his efforts that the library acquired two of the largest collections of Hymnology in the country, the Silas H. Paine and the James Warrington Collection, both consisting of more than 5,000 volumes each. He was Registrar; in charge of the Charity Fund; conducted the Hosmer Choral Union and the School for Church Musicians, and played the organ at the Seminary and Asylum Hill Church.

Professor Edwin Knox Mitchell was Professor of Early Church History, 1892-1925 and Emeritus until 1928. He was also in charge of Student Aid. It was through his efforts that John D. Rockefeller, Jr., gave \$250,000 to the Seminary. His daughter, a graduate from the Seminary, is doing outstanding work in the church at Keene Valley, N.Y.

### *Beloved Arthur Lincoln Gillett*

Who can forget the kindly and wise counsel given by the beloved Arthur Lincoln Gillett, from whom Gillett Hall is named? He was a

Seminary graduate receiving the Hartranft prize and Thompson Fellowship. He came to the Seminary as Instructor in 1888, retiring in 1928. He was editor of the Hartford Seminary Record—no longer published; Trustee of Smith and Amherst Colleges and an important member of the Prudential Committee of the ABCFM. He was a gentleman, courteous and helpful and loyal to his own convictions. His broad knowledge, keen analysis and clear reasoning were his strong characteristics. (He roomed with Homer Lane's father in college, and their two sons roomed together later). I was entertained quite often at their home and the second Mrs. Gillett was a model hostess.

In a letter to his mother, during his seminary days, he describes Henry Ward Beecher. "His sermon of an hour seemed quite short but I'm grateful that he is not the man who supplies my spiritual nourishment—too much Beecher and too little Christ..." He describes a Good-Friday service in a Wethersfield Church: "At 10 o'clock our quartette went to Wethersfield in the horse cars. It was raining hard. Dr. Karr (Seminary Professor) preached and we knew he was very anxious to get away in time to catch the noon car so we in the choir were amused to see him skip page after page and then try to improvise remarks that would connect parts of his discourse. A few minutes before 12 we heard a man with squeaky boots creak out of the church to stop the car, while Dr. K immediately reached his last (point) by a masterly skip and making his closing exercises as short as decency would permit, hurried off..."

Another scholar was Lewis Bayless Paton, Nettleton Professor of Old Testament Exegesis and Criticism, in whose footsteps our Prof. Bailey now trods. A graduate of Princeton he received a Fellowship for graduate study at the University of Berlin where he met Edwin Knox Mitchell, Arthur Fiske and Arthur Lincoln Gillett—all HTS graduates. Later he met Duncan Black Macdonald who became head of the Islamic Department here. Dr. Paton came here in 1892 when there were only 45 students. Nine new professors had just been appointed by Dr. Hartranft—all earnest young scholars who gave themselves wholeheartedly to the service of the Seminary. This was an event—an opportunity to create a whole new faculty in the space of three years. There were only three or four seminaries in the country with so large a faculty and none of higher quality. Paton, with his alert mind, his disciplined will, his eager and affectionate spirit, found here his happiest years. His method in the class room was characterized by thoroughness of preparation, and orderly exposition. His

quiet humor and occasional keen wit were never absent from the classes. His first important book was published in 1901: *Early History of Syria and Palestine*. He was appointed Director of the American School of Oriental Study and Research in Jerusalem in 1903. This deepened his interest in Archaeology and enabled him to produce his second book: *Jerusalem in Bible Times*. He wrote several articles for the *Encyclopedia of Religion and Ethics* and some for the 1st and 2nd editions of the *New Standard Bible Dictionary*, edited by Jacobus, Nourse and Zenos.

He gave to the seminary museum a large collection of Palestinian items, illustrating life and times in Palestine during Bible times, in memory of his wife who was accidentally killed in Syria. He also acquired one of the best collections of Babylonian and Assyrian Cuneiform tablets which is now in the possession of the Seminary under the protection of Prof. Bailey.

### *D. B. Macdonald, Arabic and Islamic Pioneer*

I must not forget one of our greatest scholars—Duncan Black Macdonald, or “Sandy” as the students called him. He was the Head of the Islamic Department, coming to the Seminary in 1892 from Glasgow as Instructor in Semitics—one of the youngest professors, being but 29 when he arrived. He taught beginning Hebrew, helping Prof. Paton in that department, but it was not long before he became one of the outstanding authorities on Arabic and Islamic studies in the United States. His influence radiated far beyond Hartford and the professional missionary circles.

From the beginning he offered courses in Arabic and Syriac and in 1898 proposed a plan for a course to train missionaries for foreign work. A succession of missionaries went out with new attitudes towards the Muslims and new preparations for meeting them. He was one of the leaders in shaping the policy of the Kennedy School of Missions and a pioneer in establishing the “Field Ph.D.”—the first holder of this was our Dr. Calverley. He corresponded with every student who attended his classes, helping and advising them in their problems.

On July 30, 1930, he wrote to Prof. Hodous: “A teaching institution has two ways of building itself up. The building and its material equipment; the men to run it come second. The other way is to get the staff—a first class faculty and give them any kind of place in which to work. Perhaps you will be able to have both a building and a faculty. But if you can’t, the faculty, to my mind, come first. In the



meantime Avery Hall will continue to hold you. John Hopkins said: 'Get a great mathematician and a great Grecian and you will soon have a University.' It still holds. For the world of missions you want a great Arabist, a great Sinologist, a great Indianist, a great Africanist (if there is such a word). But they must be 'great'. One great scholar is worth half a dozen Ph.D."

The library received through the gift of Dr. Macdonald many of our large collection—all of which can not be enumerated. There are the thousands of volumes in his famous Arabian Nights Collection—the best in the world—Much of the Arabic collection, Turkish and Persian collections—the "Spook Collection"; many manuscripts and expensive periodicals and sets of books, and continuations. A memorial volume on his "Life and Letters" is in the process of publication in connection with the 50th anniversary of the Kennedy School of Missions in 1961.

### *Irreplaceable Elmer E. S. Johnson*

I shall end these reminiscences with Elmer E. S. Johnson who died in his sleep early Sunday morning, May 17, 1959, after a long illness. He was our Historian and his death will be a great loss to the Seminary he loved. There is no one who can take his place. After graduating from Perkiomen Seminary and Princeton he came to the Hartford Theological Seminary where he received his B.D. in 1902 and Ph.D. in 1911. During the years 1904-1919 he did research in Germany on the life and works of Casper Schwenckfeld and thus became Editor-in-Chief of the great *Corpus Schwenckfeldianorum* after the death of Dr. Hartranft, Dec. 30, 1914. Both he and Dr. Hartranft were the first HTS men to feel the burden of the First World War. He remained in Germany during the entire war period. The Germans said that if the US declared war on Germany the German people would build an iron wall around Dr. Johnson and his material and give him all the facilities which would enable him to continue his work. Dr. Johnson wrote that they were treated with the greatest kindness and at the close of the war the German Government furnished every facility for getting the material safely back to the United States.

Dr. Johnson was called to the Seminary in 1922 and in 1923 became Waldo Professor of Reformation and Modern Church History and became the Seminary Historian. His mind was a storehouse of historical anecdotes and whenever he came into the library he would have something interesting to relate. He insisted on an Archives Room and

was responsible for the acquiring of many of our historical manuscripts. It was not until his coming that the Tyler and Nettleton letters, long packed in a trunk (since 1845) in a damp basement room, were brought to light and carefully placed in folders. There is much that I have not told you but I shall close with a pet phrase of Mr. Hadidian:

Here rests Miss Root  
Temporarily  
She's been re-classified!

## Elmer J. Cook, 1901-1959

Eleven years ago the Hartford Seminary Foundation accepted with great sorrow the resignation of Elmer J. Cook as Librarian of the Case Memorial Library and Professor in the New Testament Department to accept the post of Prof. of New Testament Interpretation at Berkeley Divinity School. Now, on October 3rd the members of the Hartford Seminary Foundation and all his friends and family paid their last tribute to the man they knew and loved, for his gracious and humble spirit, his uniform kindness and that unfailing effervescent wit which was a great part of his temperament and character filled with deep Christian devotion.

He was born in Howell, Michigan, August 20, 1901, the son of Rev. Oscar G. Cook and Minnie (Keitchen) Cook. He was educated in the McKeesport, Pa. schools, and graduated with the B.A. degree from Washington and Jefferson College in 1924. On Sept. 21, 1924 he married Esther Linton Henning in Washington, Pa., and came directly to the Hartford Theological Seminary where he received his Bachelor of Divinity degree in 1927, the Greek prize, and the Thompson Fellowship for study abroad. He went to the University of Marburg, and then to Oxford receiving a B.Litt. in 1929. He returned to the Seminary for graduate work and was granted the Doctor of Philosophy Degree in 1930.

During the next six years he was Pastor of the Congregational Church at Somersville, Conn., 1930-1936. In 1935 he was ordained a deacon in the Episcopal Church, and a priest the following year, when he became vicar of St. James Episcopal Church in Glastonbury. In this period he was also assistant editor of the 4th edition of the *Standard Bible Dictionary*, and Instructor and Librarian at the Hartford Seminary Foundation. When St. James and St. Luke's Churches in Glastonbury merged in 1939 he was named the church's Assistant Rector.

He became a full professor of Bibliography in 1943 and a full Professor of New Testament in 1947, but left the Seminary in July, 1948, to accept the professorship at Berkeley Divinity School, just two years after he accepted the post on the staff of St. John's Church in West Hartford. He held both these positions up to the time of his death. He was a trustee of the HSF 1951-1957.

Six years ago he became desperately ill but he bravely carried on his work during all these years. In June, 1959, Berkeley Divinity School granted him an Honorary Doctorate in Sacred Theology.

He died the morning of October 1, 1959, at Grace Community Hospital in New Haven.

Elizabeth DeW. Root



ANNOUNCING

TWO LECTURESHIPS FOR 1960-1961

*At the Hartford Seminary Foundation*

THE PURDY LECTURER

DR. A. KENNETH CRAGG

*Director of the Study Program in Islamics  
of the Near East Christian Council, and  
Canon of St. George's Church, Jerusalem*

MARCH 27-30, 1961

THE CAREW LECTURER

DR. WILL HERBERG

*Professor of Judaic Studies and  
Social Philosophy, Drew University*

APRIL 24-27, 1961